196.

A SHORT VIEW

Of the DIFFERENCE between the

MORAVIAN BRETHREN,

Lately in

ENGLAND;

And the Reverend

Mr. *John* and *Charles Weſley*.

Extracted chiefly from a Late JOURNAL.

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BRITISH MUSEUM

A SHORT VIEW

OF

The Difference between the *Moravian* Brethren lately in *England*, And the Rev. Mr. JOHN and CHARLES WESLEY.

WEDNESDAY *Nov.* 7. 1739. I had a long Conference with Mr. *Spangenberg*. I agreed with all he ſaid of the Power of Faith. But I could not agree, either That *None has any Faith, ſo long as he is liable to any Doubt or Fear*: Or that *till we have the full Aſſurance of Faith, we ought to abſtain from the Ordinances of* GOD.

Monday, December 31. I had a long and particular Converſation with Mr. *Molther*. I weighed all his Words with the utmoſt Care, deſired him to explain what I did not underſtand; aſked him again and again, Do I not miſtake what you ſay? Is this your Meaning, or is it not? So that I think, if GOD has given me any meaſure of Underſtanding, I could not miſtake him much.

As ſoon as I came home, I beſought GOD to aſſiſt me, and not ſuffer *the Blind to go out of the way*. I then wrote down what I conceived to be the Difference between us, in the following Words:

As to *Faith*, you believe

1. There are *no Degrees in Faith*, and that no Man has *any Degree* of it, before all things in him are become new, before he has the full Aſſurance of Faith, or the clear Perception that Chriſt dwelleth in him:

2. Accordingly you believe, there is *no juſtifying Faith*, or State of Juſtification ſhort of this:

3. Therefore you believe, That Gift of God which many received ſince *Peter Böhler* came into *England*, *viz.* "A ſure Confidence of the Love of God to *them*" was *not Juſtifying Faith*:"

4. And that the *Joy and Love* attending it, were from *Animal Spirits*, from *Nature* or *Imagination*; Not *Joy in the Holy Ghoſt*, and the Real *Love of* God, *ſhed abroad in their Hearts*:

Whereas I believe

1. There are *Degrees in Faith*, and that a Man may have *ſome Degree* of it, before all things in him are become new, before he has the full Aſſurance of Faith, or the clear Perception that Chriſt dwelleth in him:

2. Accordingly I believe, there is *a Degree of Juſtifying Faith*, (and conſequently a State of Juſtification) ſhort of and commonly antecedent to, this.

3. And I believe, That Gift of God which many received, ſince *Peter Böhler* came, was *Juſtifying Faith*:

4. And that the *Joy and Love* attending it, were *not* from *Animal Spirits*, from *Nature* or *Imagination*; but a meaſure of *Joy in the Holy Ghoſt*, and of the *Love of* God ſhed abroad in their Hearts.

As to *the Way to Faith*, you believe,

That the way to attain it is, To *wait* for Chriſt, and be *ſtill*, i. e. Not to uſe (what *we* term) the *Means of Grace*: Not to go to Church: Not to Communicate: Not to faſt: Not to uſe *ſo much* Private Prayer: Not to read the Scripture:

(Becauſe you believe, Theſe are *not Means of Grace*, i. e. Do not ordinarily convey God's Grace to Unbelievers: And

That it is impoſſible for a Man to *uſe* them, without *ru ſting* in them)

Not to do Temporal Good: nor to attempt doing Spiritual Good:

Becauſe you believe, no Fruit of the Spirit is given, by thoſe who have not that Fruit themſelves.

Whereas I believe,

The way to attain Faith, is To *wait* for Chriſt and be *ſtill*, In uſing *all the Means of Grace*:

There-

Therefore I believe it right for him who knows he has not Faith (*i. e.* That Aſſurance of Faith)

To go to Church: To Communicate: To faſt: To uſe as much Private Prayer as he can: and to read the Scripture.

(Becauſe I believe theſe are *Means of Grace*, i. e. Do ordinarily convey God's Grace to Unbelievers; And that it is poſſible, for a Man to *uſe* them, without truſting in them)

To do all the temporal Good he can:

And to endeavour after doing Spiritual Good:

Becauſe, I know many Fruits of the Spirit are given, by thoſe who have them not themſelves.

Friday, April 25. 1740. My Brother and I ſpent two Hours in Converſation with Mr. *Molther*. He now alſo explicitly affirm'd, 1. That there are *no Degrees* in Faith; that none has *any Faith* who has ever any Doubt or Fear: And 2. That every one who has not ſuch a Faith as excludes all Doubt and Fear, ought, till he has it, to be *ſtill*; that is, as he explained it, not to uſe the Ordinances or *Means of Grace*, ſo called. He alſo expreſly aſſerted, 1. That to thoſe who have this Faith, the Ordinances are not *Matter of Duty*. They are not commanded to uſe them: They are *free*; they *may* uſe them, or they *may not*: 2. That thoſe who have not this Faith, *ought not* to uſe them, (particularly not to communicate) Becauſe God neither *commands* nor *deſigns* they ſhould (commanding them to none, deſigning them only for Believers) And becauſe they are not *Means of Grace*, there being no ſuch thing as any Means of Grace, but Chriſt only.

Sunday, June 29. I preached on *Titus* iii. 8. and endeavoured to inforce the Apoſtle's Doctrine, That *thoſe who have believed be careful to maintain good Works*. The Works I particularly mentioned were, Praying, Communicating, ſearching the Scripture: Feeding the Hungry, cloathing the Naked, aſſiſting the Stranger, and viſiting or relieving thoſe that were ſick or in Priſon. Several of *the Brethren* being met in the Evening, Mr. *S———n* told them, I had been *preach-*

ing up the Works of the Law: "Which (added Mr. *V——*) *we believers are no more bound to obey, than the Subjects of* England *to obey the Laws of* France."

Wednesday, July 16. Going in the Evening to *Fetter-Lane*, I read (from an Old Book) to this effect:

"The Scriptures are Good. Prayer is Good. Communicating is Good. Relieving our Neighbour is Good. But to one who is not born of God, none of these are Good, but all very Evil. For him to read the Scriptures, or to pray, or to communicate, or to do any Outward Work, is deadly Poison. First, let him be born of God. Till then let him not do any of these things. For if he does, he destroys himself."

After reading this twice or thrice over, as distinctly as I could, I ask'd, "My Brethren, is this right or is it wrong? Mr. *B*— answer'd immediately, "It is right. It is all right. It is the Truth: And to this we must all come, or we never can come to Christ".

Sunday 20. I took my leave of *Fetter-Lane*, by reading a Paper, the Substance whereof was as follows.

"You assert, that there is *no Justifying Faith*, where there is ever any Doubt or Fear:

And that none ought to use what our Church terms the *Means of Grace*, till he has such a Faith as excludes all Doubt or Fear.

You have often affirm'd, that to *search the Scriptures*, *to pray*, or to *communicate* before we have this Faith, is, *To seek Salvation by Works:* And that till these Works are laid aside, no Man can receive Faith.

I believe these Assertions to be flatly contrary to the Word of God. I have warned you hereof again and again, and besought you to turn back to the Law and the Testimony. I have borne with you long, hoping you would return. But as I find you more and more confirm'd in the Error of your Ways, nothing now remains, but that I should give you up to God."

August 8. In my Letter to the *Moravian* Church, I wrote as follows:

"You mix much of Man's Wisdom with the Wisdom of God. You greatly *refine* the plain Religion, taught by the Letter of holy Writ, and *Philosophize* on

on almoſt every part of it. Hence you talk much, in a manner wholly unſupported by Scripture, againſt *mixing Nature with Grace*, againſt *Imagination*, and concerning the *Animal Spirits*, mimicking the Power of the Holy Ghoſt. Hence you caution us againſt *Animal Joy*, *Natural Love* of one another, and *Selfiſh Love* of GOD; againſt which or any of them, there is no one Caution in all the Bible.

"You likewiſe greatly check Joy in the Holy Ghoſt, by ſuch Cautions againſt *Senſible Comforts*, as have no tittle of Scripture to ſupport them. And your Brethren here damp the Zeal of Babes in Chriſt, talking much of *Falſe Zeal*, and forbidding them to declare what GOD has done for their Souls.

"Laſtly, you undervalue good Works, never publickly inſiſting on the Neceſſity of them. And when ſome of the Brethren have ſpoken of them, they put them on a wrong foot, viz. *If you find yourſelf moved*, if your Heart is free to it, then reprove, exhort, relieve. By this means you put an uncertain, inward Motion, in the Place of the Plain, written Word."

Thurſday, September 3. I met Count Z. Part of our Converſation was as follows:

Z. I acknowledge no inherent Perfection. Chriſt is our only Perfection.

W. I believe, the Spirit of Chriſt works Chriſtian Perfection in true Chriſtians.

Z. By no means. All our Perfection is in Chriſt. Faith in the Blood of Chriſt, is the only Chriſtian Perfection. The whole Chriſtian Perfection, is *imputed*, not *inherent*. We are perfect *in Chriſt*. We are never perfect *in ourſelves*.

W. Is not then every true Believer Holy?

Z. Certainly. But he is Holy *in Chriſt*, not *in himſelf*.

W. But are not his Heart and Life Holy?

Z. Undoubtedly.

W. Is he not, by Conſequence, Holy *in Himſelf*?

Z. No, no. Only *in Chriſt*. He is not Holy *in Himſelf*. He has no Holineſs at all in *Himſelf*.

W. Has he not the Love of GOD and of his Neighbour in his Heart, yea, and the whole Image of GOD?

Z.

Z. He has. But this is not Goſpel-Holineſs. Faith is Goſpel-Holineſs.

W. You grant as much as I affirm. You own, the whole Heart, and the whole Life of a Believer are Holy: that he loves God with all his Heart, and ſerves him with all his Strength. I deſire no more. This is all I mean by Perfection or Chriſtian Holineſs.

Z. But this is not Holineſs. A Chriſtian is not *more* Holy, when he has *more*, nor *leſs* Holy when he has *leſs* of, this Love.

W. How! does not a Believer as he grows in Love, grow in Holineſs?

Z. In no wiſe. The Moment he is juſtified, he is ſanctified wholly. And he is neither more nor leſs Holy, from that Moment to his Death.

W. Is not then a Father in Chriſt Holier than a New-born Babe?

Z. No. Entire Sanctification and Entire Juſtification are in one and the ſame inſtant, and neither of them admits either of Increaſe or Decreaſe.

W. But does not a Believer increaſe (or grow) in the Love of God? Is he made Perfect in Love, as ſoon as he is juſtified?

Z. He is. He never increaſes in the Love of God. He loves God intirely at that Moment, as he is intirely ſanctified.

It was ſome time before this, viz. on *Sunday, June* 22. That from thoſe Words of *Jeremiah, Stand ye in the way, aſk for the old Paths*, I took Occaſion to give a plain Account of the manner wherein theſe Tares were ſown among the Good Seed; to this effect:

"About two Years ago it pleaſed God, to ſhew us the *Old Path* of *Salvation by Faith*. And many ſoon taſted of this Salvation, *being juſtified* freely, *having Peace with* God, *rejoicing in hope of the Glory of* God, and having *his Love ſhed abroad in their Hearts*. Theſe now ran the way of his *Commandments:* They performed their *Duty* to God and Man. They walked in all the *Ordinances* of the Lord; and thro' theſe *Means* which he had appointed for that End, received daily *Grace* to help in time of need, and went on *from Faith to Faith*.

But

But Eight or Nine Months ago, certain Men began to affirm, "That we had *no Faith* at all: That Faith admits of *no Degrees*, and conſequently *weak Faith* is in truth *no Faith*: That no one is juſtified, who is not wholly Pure in Heart, and incapable of any Doubt or Fear.

They affirm'd alſo, "That there is no *Commandment* in the New Teſtament, but *to Believe*: that no other *Duty* lies upon us; and that when a Man does believe, he is not *bound* or *obliged* to do any thing which is commanded there: In particular, that he is not *Subject to Ordinances*, that is, (as they explain'd it) is not *bound* or *obliged*, to pray, to communicate, to read or hear the Scriptures; but *may* or *may not* do any of theſe things (being now at *Liberty, not in Bondage*) according as he is inclined, according as *his Heart is free* to it, or not.

They farther affirmed, "That a *Believer* cannot uſe any of theſe *as a Means of Grace*: that indeed there is no ſuch thing in the World, as any *Means of Grace*: that an Unbeliever ought *not to uſe* them at all, not to pray, not to ſearch the Scriptures, or communicate: but to be *ſtill*, to leave off theſe *Works of the Law*, and then he will ſoon receive Faith.

All theſe Aſſertions I propoſe to conſider. The Firſt was, that *weak* Faith is *no* Faith.

By *weak Faith* I underſtand, 1. That which is mixed with Fear, particularly of not enduring to the End. 2. That which is mixed with Doubt, whether we have not deceived ourſelves, and whether our Sins be indeed forgiven? 3. That which has not yet fully purified the Heart. And ſuch is the Faith of almoſt all Believers for a Seaſon.

Yet that *weak Faith* is Faith, appears, 1. From St. *Paul*, *Him that is weak in the Faith receive*. 2. From St. *John*, ſpeaking of Believers who were *little Children*, as well as of *young Men* and *Fathers*. 3. From our Lord's own Words, *Why are ye fearful, O ye of little Faith? O thou of little Faith, wherefore didſt thou doubt? I have prayed for thee* (Peter) *that thy Faith fail thee not*. Therefore he then had *Faith*.

Yet

Yet ſo weak was that *Faith*, that even groſs Sin that Night prevailed over him.

Monday 23. I conſidered the ſecond Aſſertion, That there is but *one Commandment* in the New Teſtament, *viz.* To *believe*: that no other *Duty* lies upon us, and that a Believer is not *obliged* to do any thing as *commanded*.

How groſs, palpable a Contradiction is this, to the whole Tenor of the New Teſtament! Every Part of which is full of Commandments, from St. *Matthew* to the *Revelation!* But it is enough to obſerve, 1. That this bold Affirmation is flatly contrary to our Lord's own Words, *Whoſoever ſhall break one of the leaſt of* theſe Commandments, *ſhall be called leaſt in the Kingdom of Heaven*: for nothing can be more evident, than that he here ſpeaks of *more than one*, of *ſeveral Commandments*; which every Soul, Believer or not, is *obliged* to keep, as *commanded*. 2. That this whole Scheme is overturned, by that other Sentence of our Lord, *When you have done all that is commanded you, ſay, We have done no more than it was* our Duty *to do*. 3 That altho' to do what God commands is a Believer's *Priviledge*, that does not affect the Queſtion. He does it, nevertheleſs, as his *bounden Duty*, and as a *Command* of God. 4. That this is the ſureſt Evidence of his Believing, according to our Lord's own Words, *If ye love me*, (which cannot be, unleſs ye believe) *keep my Commandments*. 5. That to deſire to do what God commands, but not *as a Command*, is to affect not Liberty, but Independency: Such Independency as St. *Paul* had not; for tho' *the Truth had made him free*, yet was he *not without Law to* God, *but under the Law to Chriſt*: Such as the Holy Angels have not; for they *fulfil his Commandments, and hearken to the Voice of his Words*: Yea, ſuch as Chriſt himſelf had not; for *as the Father had given him Commandment, ſo he ſpake*.

Tueſday 24. The Subſtance of my Expoſition in the Morning, on, *Why yet are ye ſubject to Ordinances?* was,

From hence it has been inferred, that Chriſtians are not ſubject to the Ordinances of Chriſt: That Believ-

ers

ers *need not*, and Unbelievers *may not* uſe them; theſe are not *obliged*, and thoſe are not *permitted* ſo to do.

But with how little Reaſon this has been inferred, will ſufficiently appear to all who conſider,

1. That the Ordinances here ſpoken of by St. *Paul*, are evidently *Jewiſh Ordinances*, ſuch as, *Touch not*, *Taſte not*, *Handle not*, and thoſe concerning *Meats and Drinks, and New Moons*. 2. That conſequently, this has no Reference to the *Ordinances of Chriſt*, ſuch as Prayer, Communicating, and Searching the Scriptures. 3. That Chriſt himſelf taught, *Men ought always to pray*; and commands, *to ſearch the Scriptures*, and to *eat of that Bread and drink of that Cup, in Remembrance of him*. 4. That the *Commands* of Chriſt *oblige all* who are called by his Name, whether (in Strictneſs) Believers or Unbelievers; ſeeing *whoſoever breaketh the leaſt of theſe Commandments, ſhall be called leaſt in the Kingdom of Heaven*.

In the Evening I preached on, *Caſt not away your Confidence, which hath great Recompence of Reward*.

"Ye who have known and felt yourſelves forgiven, caſt not away your Confidence, 1. Tho' your Joy die away, your Love wax cold, and your Peace itſelf be roughly aſſaulted: Tho', 2. you ſhould find Doubt or Fear, or ſtrong and uninterrupted Temptation: Yea, tho', 3. you ſhould find a Body of Sin in you, and thruſting ſore at you, that you might fall.

The firſt Caſe may be only a fulfilling of your Lord's Words, *Yet a little while and ye ſhall not ſee me*. But he will *come unto you again, and your Heart ſhall rejoice, and your Joy no Man taketh from you*.

Your being in ſtrong Temptation, yea, though it ſhould riſe ſo high, as to throw you into an Agony, is no more a Proof that you are not a Believer, than our Lord's Agony was a Proof, that he was not the Son of GOD.

Your finding *Sin remaining* in you ſtill, is no Proof that you are not a Believer. Sin does *remain* in one that is juſtified, tho' it *hath not Dominion* over him. For *all Things are* not already become new. But fear not. Yet a little while, and ye ſhall receive Power from on high, *to purify yourſelves, even as he is pure*.

Wed-

Wed. 25. From those Words, *All Scripture is given by Inspiration of* GOD, I took occasion to speak of the *Ordinances of* GOD, as they are *Means of Grace*.

Altho' this Expression, *Means of Grace*, be not found in Scripture, yet the Sense of it undeniably is. For GOD hath in Scripture ordained Prayer, Reading or Hearing, and receiving the Lord's Supper, as ordinary Means of conveying his Grace to Man. And first, Prayer. For thus saith the Lord, *Ask and it shall be given you. If any Man lack Wisdom, let him ask of* GOD. Here GOD plainly ordains Prayer, as the *Means* of receiving whatsoever *Grace* we want: Particularly that Wisdom from above, which is the chief Fruit of the *Grace* of GOD.

Here likewise GOD commands all to pray, who desire to receive any *Grace* from him. Here is no Restriction as to *Believers* or *Unbelievers*; but least of all as to Unbelievers; for such doubtless were most of those to whom he said, *Ask and it shall be given you.*

We know indeed the Prayer of an Unbeliever is full of Sin. And yet it is not lost. Witness that Word, *Cornelius, thy Prayers and thine Alms, are come up for a Memorial before* GOD.

Thurs. 26. I shew'd, 1. That to *search* (*i. e.* read and hear) *the Scriptures*, is a *Command* of GOD. 2. That this *Command*, is given to all, *Believers* or *Unbelievers*. 3. That this is commanded or ordained, as a *Means of Grace*, a Means of conveying the Grace of GOD to all, whether *Unbelievers* (such as those to whom he first gave this Command, and those to whom *Faith cometh by Hearing*) or *Believers*, who by Experience know, that *all Scripture is profitable* (or a Means to this End) *that the Man of God may be perfect, throughly furnished to all good Works.*

Frid. 27. I preached on, *Do this in Remembrance of me.*

"You have heard, that none but those who are *converted*, who have *received the Holy Ghost*, who are *Believers* in the full Sense, *may* do this: Because this is not a converting Ordinance.

Is it not? Do not many of you know, the very Beginning of your thorough *Conversion* to GOD, was wrought

wrought at the Lord's Supper? And does not one such Inſtance, overthrow that whole Aſſertion?

And did not our Lord himſelf command thoſe very Men, who had not then *received the Holy Ghoſt*, who (in the full Senſe of the Word) were not *Believers*, to *do this in Remembrance of him?* Here the Precept is clear. And to theſe he delivered the Bread and Wine with his own Hands.

Sat. 28. I ſhew'd at large, That the Lord's Supper was ordained by GOD, to be (ordinarily) a *Means of conveying* to Man, either *preventing*, or *juſtifying*, or *ſanctifying Grace*, according to their ſeveral Neceſſities; and, 2. That the Perſons for whom it was ordained, are all thoſe who *know* and *feel* that they *want his Grace*, either to reſtrain them from Sin, or to *ſhew their Sins forgiven*, or to *renew their Souls* in the Image of GOD.

It is now eaſy to ſee, wherein the Difference lies, between the *Moravian* Doctrine and ours.

They believe and teach,

1. That Chriſt has *done all which was neceſſary* for the Salvation of all Mankind.

2. That conſequently, we are to *do nothing*, as neceſſary to Salvation, but ſimply *to believe* in him.

3. That there is but *one Duty* now, but *one Command*, viz. *To believe* in Chriſt.

4. That Chriſt has taken away all other *Commands* and Duties, having wholly *aboliſhed the Law:* That a Believer is therefore *free from the Law*, is not *obliged* thereby to do or omit any Thing; it being inconſiſtent with his *Liberty* to do any thing as *commanded*.

5. That there is no ſuch thing as *Degrees* in Faith, or *weak Faith*; ſince he has *no Faith*, who has any Doubt or Fear.

6. That we are *ſanctified wholly* the Moment we are juſtified, and are neither *more* nor *leſs holy* to the Day of our Death; *Entire Sanctification*, and entire Juſtification, being *in one and the ſame* Inſtant.

7. That a Believer is never ſanctified or holy *in himſelf*, but *in Chriſt* only; He has *no Holineſs in himſelf* at all, all his Holineſs being *imputed*, not *inherent*.

8. That a Man may feel a Peace which paſſeth all

Understanding; may rejoice with Joy full of Glory, and have the Love of God and of all Mankind, with Dominion over all Sin; and yet all this may be only *Nature*, *Animal Spirits*, or the *Force* of *Imagination*.

9. That if a Man regards Prayer, or searching the Scriptures, or Communicating, as *Matter of Duty*; if he judges himself *obliged* to do these Things, or is *troubled* when he does them not; He is in *Bondage*; he has *no Faith* at all, but is seeking Salvation by the Works of the Law.

10. That therefore till we believe, we ought to be *still*; i. e. not to pray, search the Scriptures, or communicate.

We believe that the first of these Propositions is ambiguous, and all the rest utterly false.

1. "Christ has *done all that was necessary*, for the Salvation of all Mankind."

This is ambiguous. Christ has not *done all* which was necessary for the *absolute Salvation* of all Mankind. For notwithstanding all that Christ has done, he that believeth not shall be damned. But he has *done all* which was necessary for the *Conditional Salvation* of all Mankind; *i. e.* If they believe; for thro' his Merits all that believe to the End with the Faith that worketh by Love shall be saved.

2. "We are *to do nothing* as necessary to Salvation, but simply *to believe* in him.

If we allow the Count's Definition of Faith (Sixteen Discourses, *p.* 57.) viz *The Historical Knowledge of this Truth, that Christ has been a Man, and suffered Death for us*, then is this Proposition directly subversive of the whole Revelation of Jesus Christ.

3. "There is but *one Duty* now, but *one Command*, *viz. To believe* in Christ.

Almost every Page in the New Testament, proves the Falshood of this Assertion.

4. "Christ has taken away all other Commands and Duties, having wholly abolished the Law.

How absolutely contrary is this to his own solemn Declaration! *Think not that I am come to destroy the Law or the Prophets. I am not come to destroy, but to fulfil. One Jot or one Tittle shall in no wise pass from the Law, till Heaven and Earth pass.* "There-

" Therefore a Believer is *free from the Law.*" That he is *free from the Curſe of the Law* we know, and that he is *free from the Law*, or Power, *of Sin and Death*. But where is it written, that he is *free from the Law of God?* You may as well ſay, He is free from Love, or Heaven.

" He is not *obliged* thereby to do or omit any thing, it being inconſiſtent with his *Liberty* to do any thing as *commanded*.

So *your* Liberty, is a Liberty to *diſobey* GOD; whereas *ours* is, a Liberty to *obey* him in all Things. So groſly, while *we eſtabliſh* the Law, do *you make void* the Law thro' Faith.

5. " There is no ſuch thing as *Degrees* in Faith, or *weak* Faith. He has *no Faith* who has any Doubt or Fear."

O why will you thus make GOD a Liar? Is there not Knowledge in the Moſt High?

6. " We are *ſanctified wholly* the Moment we are juſtified, and are neither *more nor leſs holy* to the Day of our Death: *Entire Sanctification* and entire Juſtification being in *one and the ſame* Inſtant."

Juſt the contrary appears both from the Tenor of GOD's Word, and the Experience of his Children.

7. " A Believer is never ſanctified or holy *in himſelf*, but *in Chriſt* only. He has no Holineſs *in himſelf* at all; all his Holineſs being *imputed*, not *inherent*.

Scripture-Holineſs is, the Image of GOD; the Mind which was in Chriſt; the Love of GOD and Man; Lowlineſs, Meekneſs, Gentleneſs, Temperance, Patience, Chaſtity. And do you coolly affirm, That this is only *imputed* to a Believer, and that he has none at all of this Holineſs *in* him? Is Temperance *imputed* only to him that is a Drunkard ſtill? Or, Chaſtity, to her that goes on in Whoredom? Nay; but a Believer is *really* chaſte and temperate. And if ſo, he is, thus far, holy *in himſelf*.

Does a believer love GOD, or does he not? If he does, he has the Love of GOD *in* him. Is he lowly, or meek, or patient at all? If he is, he has theſe Tempers *in himſelf*. And if he has them not *in himſelf*, he is not lowly, or meek, or patient. You can-

not therefore deny, that every Believer has Holineſs *in*, tho' not *from*, himſelf: Elſe you deny, that he is holy at all; and if ſo, he cannot ſee the Lord.

And indeed, if Holineſs in general be the Mind which was in Chriſt, what can any one poſſibly mean by, "A Believer is not holy *in himſelf*, but in *Chriſt* only?" That the Mind which was in Chriſt is in a Believer alſo; but it is in him, not *in himſelf*, but *in Chriſt!* What a Heap of palpable Self-contradiction, what ſenſeleſs Jargon is this?

8. "A Man may feel a Peace which paſſeth all Underſtanding, may rejoice with Joy full of Glory, and have the Love of GOD and all Mankind, with Dominion over all Sin; and yet all this may be only *Nature, animal Spirits*, or the Force of *Imagination*."

We believe this to be a groſs blaſphemous Untruth, by which you have much grieved the Spirit of GOD. We pray GOD, he may not give you up to the Blindneſs of your Hearts, neither let you follow your own Imaginations.

9. "If a Man regards Prayer, or ſearching the Scriptures, or Communicating, as *Matter of Duty*, if he judges himſelf *obliged* to do theſe Things, or is *troubled*, when he does them not: He is *in Bondage*, he has *no Faith* at all, but is ſeeking Salvation by the Works of the Law."

Thus *Obedience*, with you, is a Proof of *Unbelief*, and Diſobedience a Proof of *Faith!* What is it, to put Darkneſs for Light, and Light for Darkneſs, if this is not?

10. "Therefore, till we believe, we ought to be *ſtill*, i. e. Not to pray, ſearch the Scriptures, or communicate."

Firſt, We muſt give up our Bibles. For the Way they teach, is directly contrary to this.

Theſe Ten Propoſitions contain the main Differences between us and the *Moravian* Brethren. All theſe we renounce, deteſt and abhor. Whenever they will publickly renounce them alſo, we ſhall wiſh them good Luck in the Name of the Lord, and rejoice to be their Servants for Chriſt's ſake.

JOHN WESLEY.
CHARLES WESLEY.

May 20, 1745.
London.

Matt. vii. 7. *Ask and it shall be given you.*

1. AUTHOR of Faith, to Thee I cry,
To Thee who wouldst not have me die,
But know the Truth and live:
Open mine Eyes to see thy Face,
Work in mine Heart the saving Grace,
The Life eternal give.

2. Shut up in Unbelief I groan,
And blindly serve a God Unknown,
Till thou the Veil remove,
The Gift unspeakable impart,
And write thy Name upon my Heart,
And manifest thy Love.

3. I know the Work is only Thine,
The Gift of Faith is all Divine;
But if on Thee we call,
Thou wilt the Benefit bestow,
And give us Hearts to feel and know,
That thou hast died for All.

4. Thou bidst us knock and enter in,
Come unto Thee, and rest from Sin,
The Blessing seek and find:
Thou bidst us ask thy Grace and have,
Thou can'st, Thou would'st this Moment save,
Both me and all Mankind.

5. Be it according to thy Word,
Now let me find my pard'ning Lord,
Let what I ask be given;
The Bar of Unbelief remove,
Open the Door of Faith and Love,
And take me into Heaven.

Matt. vi. 6. *But thou when thou prayest enter into thy Closet*, &c.

1. FATHER of Jesus Christ my Lord,
I humbly seek thy Face,
Encourag'd by the Saviour's Word
To ask thy Pard'ning Grace.

2. Entring into my Closet I
The busy World exclude,
In secret Prayer for Mercy cry,
And groan to be renew'd.

3. Far from the Paths of Men to thee
I solemnly retire,
See, Thou that dost in secret see,
And grant my Heart's Desire.

4. Thy Grace I languish to receive,
The Spirit of Love and Power,
Blameless before thy Face to live,
To live and sin no more.

5. Fain would I all thy Goodness feel,
And know my Sins forgiven,
And do on Earth thy perfect Will
As Angels do in Heaven.

6. O Father glorify thy Son,
And grant what I require,
For JESUS' take the Gift send down,
And answer me by Fire.

7. Kindle the Flame of Love within
That may to Heaven ascend,
And now in Grace the Work begin
Which shall in Glory end.

Isai. lxiv. 5. *Thou meetest those that remember thee in thy Ways.*

1. COME, LORD, to a Soul
That waits in thy Ways,
That stays at the Pool
Expecting thy Grace:
To see thy Salvation,
And prove all thy Will,
With sure Expectation
I calmly stand still.

2. With Fasting and Prayer
My Saviour I seek,
And listen to hear
The Comforter speak;
In Searching and Hearing
The Life-giving Word
I wait thy Appearing,
I look for my Lord.

3. Because

3. Becauſe Thou haſt ſaid
Do this for my Sake,
The Myſtical Bread
I gladly partake:
I thirſt for the Spirit
That flows from above,
And long to inherit
Thy Fulneſs of Love.
4. Tis *here* I look up,
And graſp at thy Mind,
Here *only* I hope
Thine Image to find
The Means of beſtowing
Thy Gifts I embrace;
But all things are owing
To JESUS's Grace.

Luke xviii. 1. *Men* OUGHT *always to pray and not to faint.*

COME ye Followers of the Lord,
In JESU's Service join,
JESUS gives the ſacred Word,
The Ordinance Divine;
Let us his Command obey,
And aſk and have whate'er we want,
Pray we, every Moment pray,
And never never faint.
2. Place no longer let us give
To the Old Tempter's Will,
Never more our Duty leave
While Satan cries *be ſtill!*
Stand we in the Antient Way,
And here with GOD ourſelves acquaint,
Pray we, *&c.*
3. Be it Wearineſs and Pain
To ſlothful Fleſh and Blood,
Yet we *will* the Croſs ſuſtain,
And bleſs the welcome Load.
All our Grief to GOD diſplay,
And humbly pour out our Complaint.
Pray we, *&c.*

4. Let

4. Let us patiently endure,
And ſtill our Wants declare;
All the Promiſes are ſure
To Perſevering Prayer;
Till we ſee the Perfect Day,
And each wakes up a ſinleſs Saint,
Pray we, &c.

5. Pray we on, when all-renew'd,
And perfected in Love,
Till we ſee the Saviour-God
Deſcending from above,
All his heavenly Charms ſurvey
Beyond what Angel-Minds can paint,
Pray we, &c.

6. Pray we in the Realms of Light
Till we behold his Face,
Faith ſhall there be loſt in Sight,
And Prayer in endleſs Praiſe;
Bleſt thro' one Eternal Day
Poſſeſt of All that God can grant
There we cannot, need not, pray,
For Heaven is All we want.

A Prayer for Believers in Temptation.

1. MEEK Patient Son of God and Man,
With us in our Temptation ſtay,
Our fainting feeble Minds ſuſtain,
And keep throughout the Evil Day;
(The Evil Day of Doubts and Fears,
And Fightings,) till thy Face appears.

2. We have not an High-Prieſt in Thee
Who cannot our Afflictions feel,
The Tempted Soul's Infirmity
With kind Concern affects Thee ſtill,
Touch'd with our every Grief Thou art,
And bleeds for us thy pitying Heart.

3. For us by Men and Fiends diſtreſt,
For us by various Paſſions torn,
Who toil to enter into Reſt
Who for thy ſecond Coming mourn,
And fill thy Sacred Sorrows up,
And drink thine Agonizing Cup.

4. Com-

4. Companions to the Man of Woe,
O let us ſtill with Thee abide,
Tempted alas! to let Thee go,
And ſtart from the Command aſide,
By every Wind of Doctrine driven
To ſeek a Broader Way to Heaven.

5. Yes, Lord, with deepeſt Shame we own
Our Wearineſs of all thy Ways,
Our Haſte to throw thy Burthen down,
Nor bear the Hidings of thy Face,
Nor wait till thou create us new,
And give the Crown to Conqueſt due.

6. We fear'd to wait thy Leiſure, LORD,
Or make the Crown thro' Sufferings ſure,
Nature the dreadful Croſs abhorr'd,
Nor would we to the End endure,
But ſnatch a cheap fallacious Peace,
And reſt in fancied Holineſs.

7. Ah, do not let thy Sheep depart
Wide ſcatter'd in the cloudy Day,
But croſs th' *Angelic* Tempter's Art,
But ſpoil the Lion of his Prey,
Nor let us from our Hope remove,
Our Goſpel-Hope of Perfect Love.

8. Us, and our Brethren in Diſtreſs
Patient within thy Kingdom keep,
Sure all thy Fulneſs to poſſeſs
Our Harveſt in the End to reap,
Thy ſinleſs Nature to retrieve,
And glorious in thine Image live.

For thoſe that are turned out of the Way.

1. SAVIOUR, to Thee we humbly cry:
The Brethren we have loſt reſtore,
Recall them by thy pitying Eye,
Retrieve them from the Tempter's Power,
By thy victorious Blood caſt down,
Nor ſuffer him to take their Crown.

2. Beguil'd

2. Beguil'd alas! by Satan's Art
We ſee them now far off remov'd,
The Burthen of our bleeding Heart,
The Souls whom once in Thee we lov'd,
Whom ſtill we love with Grief and Pain,
And weep for their Return in vain.

3. In vain, till Thou the Power beſtow,
The double Power of quick'ning Grace,
And make the *Happy Sinners* know
Their Tempter with his Angel-Face,
Who leads them Captive at his Will,
Captive——but *Happy Sinners* ſtill.

4. O wou'd'ſt thou break the fatal Snare,
Of carnal Self-Security,
And let them *feel* the Wrath they bear,
And let them groan their Want of Thee,
Robb'd of their falſe Pernicious Peace,
Their Self-(imputed) Righteouſneſs.

5. The Men of careleſs Lives, who deem,
Thy Righteouſneſs *Accounted* Theirs,
Awake out of the ſoothing Dream,
Alarm their Souls with humble Fears,
Thou jealous GOD, ſtir up thy Power,
And let them ſleep in Sin no more.

6. Long as the Guilt of Sin ſhall laſt
Them in its Miſery detain,
Hold their Licentious Spirits faſt,
Bind them with their own Nature's Chain,
Nor ever let the Wanderers reſt
Till lodg'd again in JESUS' Breaſt.

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